10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina



In the early days stealing from people who lived in the jurisdiction of one's own cacique was taboo; if the cacique was notified of such an act, he ordered the thief to return the stolen thing. Persons, however, sometimes stole from those from another cacique's jurisdiction. Old non-Araucanian men recalled days when a mighty Araucanian cacique from Chile, called Kalfucura, rustled cattle in Argentina from both Araucanians and non-Araucanians and drove them across the Andes to his own lands in Chile. 685

Drinking to intoxication, in the early days, was not the customary thing, according to old informants. There was never enough mudai—the early alcoholic beverage—available for many to drink to excess. Chicha, a later intoxicating beverage, provided greater opportunities for intoxication. Wine has replaced both. Non-Araucanians who have lived in Araucanian areas for 20 or more years lament the recent increase in wine consumption by both Araucanian men and women. Its demoralizing effects were spoken of by both Araucanians and non-Araucanians. Generally only persons past 40 become intoxicated. 273

## TEACHING THE CHILD

### INSTRUCTORS, METHODS OF INSTRUCTIONS

Parents were the primary instructors of the child, unless the child was being reared in the home of a grandparent or other relative, in which case these replaced the parents. Both fathers and mothers trained both sons and daughters. "We never attended school, but whatever our parents and elders taught us, or advised us to do, we learned, carried out, and remembered." Methods used were those of direct verbal instructions and of letting the child observe and participate in adult activities and share the responsibilities of work. 861

In general small children grew up without much interference from elders. During interviews they romped about, but were not noisy. When old enough to comprehend, and thereafter, they were instructed verbally in right living. Quoting a man in his eighties: "My father talked much to us children by way of instruction; my mother did so less; she was a quiet person. My father told us among other things not to laugh at the ñillatun [tribal religious ceremonial]; always to be thankful for what was given to us. He told us that there is life after death in another world; that after death a person retains certain powers, but that a deceased person does not have as much power as a living person has; that God has most power of all; that He is mightiest of all. He told us that he dreamed there is a God and that this God knows all that we say or think; that this God is everywhere." 869